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WEEKLY REVIEW.

—We begin to have what is called 'a realizing sense' of the difficulties that the Abyssinian force are going forth to encounter. The most formidable of these is the want of water; a difficulty which increases geometrically with the number of troops despatched. Every musket represents a good number of water-consumers. If a small force would have sufficed, this difficulty would have been easily disposed of; and so would the next great difficulty, that of penetrating the mountains and reaching the Abyssinian plateau. Perhaps some will be ready to regret that the proposal to send a small picked force of 500 or 1000 men to attempt the rescue of the captives by a *coup-de-main*, was not tried. There is a *possibility* that a raid by such a force, supposing all conditions and contingencies had favored, might have been successful: but it is not the way, now-a-days, to stake much upon a possibility; we require probability, and that too made as strong as possible. The military authorities are acting apparently with all due discretion and foresight; it is believed that they will triumph over the difficulties we have mentioned. The news from Abyssinia itself, though somewhat vague, is cheering as far as we can understand it. Magdala has been taken by an enemy of Theodorus, and, it is believed, by one who will favor the English. At all events the position of the captives is doubtless much improved, and there is reason to hope that their lives are beyond the reach of the sanguinary fury of Theodorus. Possibly they are now at liberty, that is, the portion of them that were confined in Magdala. 170 villages are said to have declared for the English.

We have much pleasure in placing among our Selections the introductory portion of a pamphlet by Mr. Tinling that has just been published in England, entitled "The English-Speaking Natives and Deists of India." This is the first instalment of Mr. Tinling's notes of the tour made by him in the three presidencies in the last cold season. We shall probably notice it farther, next week.

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PANORAMIC COSMOGONY.

We have favorably noticed and largely extracted from Professor Kirk's "Age of Man." We do not however agree with him as to the way in which we are to understand the first chapter of Genesis. He favors the 'panoramic view.' The work of creation, according to this view, was shown to the inspired writer in a kind of vision, in six sections, the first of which unfolded itself to him in one day, the second in another and so on. It was not creation that took six days, but the representation of it. "The time presented to the mind of Moses was six days—the duration actually occupied was a series of vast epochs. Is not the inconsistency merely the difference between a large size life portrait and a miniature? The difference is only in size of view. Moses sees the miniature—science dimly sees the larger picture." It was Hugh Miller that brought forward this panoramic theory. We cannot say that it commends itself to us as a successful method of reconciling the first chapter of Genesis with the discoveries of geology.

It puts too great a strain upon the language of Scripture. We are told that God created the heaven and the earth in six days and rested on the Sabbath. In many forms this statement is repeated. With regard to the work of each day, we are expressly told about the making of it, the approbation of God bestowed upon it, and the termination of the day. We submit that if the succession of time had had reference to the vision or a panorama passing before the mind of the chronicler, the language would have been entirely different. The book of Revelation commences with the words "John to the seven churches," "I, John." Visions appropriately follow. But in Genesis the attention of the reader is drawn entirely away from the writer. Nothing comes in between God and the reader but the work of creation. We have no intimation anywhere in Genesis, any where in the Bible, of the author of the first book. We speak of the chronicler as Moses. The Bible does not tell us that Moses wrote the book of Genesis. This has been the traditional opinion of the Church, easily explained by the fact that we have no intimation of any inspired scribe anterior to him. From him the Jews appear to have received their first books, and there is no reason to doubt that what we call Genesis was placed along with the writings of Moses in the ark. By whom these earliest of the sacred chronicles were written, we cannot positively affirm. It does not matter much. It is sufficient that they are in the inspired canon. But we cannot doubt that they were written many ages after the creation of which they speak. Bearing this in mind, a very great demand is made upon our credibility when we are asked to view all that is said about the six days of creation and the day of rest, the Sabbath of the Lord, as expressive of no truth at all until after so many ages it became true subjectively, in the mind of the writer. During the intervening ages, it could not have been, according to the supposition, either true or intelligible. But God, we are told sanctified the seventh day from the beginning. We must believe, for the language of Scripture is express, that God rested from the work of creation, not from the work of showing the thing to his servant.

The writers that favor this panoramic theory, consider that there is some sort of parallel between the creations of the successive days, and the formative periods of geology. There was a period when the chief process going on in this crust of the earth was the separation of land from water, the elevation of the continents. There was another period conspicuous for the abundant vegetation that overspread the earth; when animal life was yet but feebly developed. This was followed by ages remarkable for the number and variety of the animals that peopled earth, air and water.

The difficulties in the way of this method of interpretation are simply insuperable. The vegetable era could not dispense with the light and heat of the sun. It is one thing to say as the sacred writer does, that the earth was made to vegetate in one day, and the heavenly bodies became visible on the next; and another to say, as these modern commentators would make him, that there was a prolific vegetation all over the earth for tens of thousands of years, and that after that the sun made his appearance marking off day from night.

On this theory, a portentous fact stares us in the face; the creation attributed to the six days has no longer any existence on the seventh; and of the creation of the things described as existing on the seventh day we have no account whatever. The sacred chronicle tells us that at the close of the sixth day God saw all that he had made and found it good, and gave man dominion over all, that is dominion over the things said to have been created in those days; he gave him every herb bearing seed and every fruit tree for meat; and to every beast of the earth he gave every green herb for meat. But according to the panoramic scheme, the herbs and fruit trees of the third day, were separated by vast cycles of ages from the period when the beasts were created; and the latter period was equally separated from that in which man appeared. Of the herbs and trees and grass that clothed the earth, and of the creatures that peopled it when man was brought into existence we have no account whatever. According to geologists the dry land of the azoic period was entirely different from the dry land of the earth that now is; accordingly it could have afforded no footing to Adam and the animals his contemporaries. Surely such results as these are sufficient to scatter the theory to the winds. The works attributed to the six days most positively (if language was ever positive) belong to that condition of things into which man was introduced; he and they belong to the same creation, and belong to each other.

If the days represented long periods of time how can we explain the work of the 4th day, or that of the 1st day. What was that process, extending over ages, by which the heavenly bodies were brought to view in the firmament? How are you going to introduce a long geological period between the words

'Let there be light' and the statement 'there was light'?

Is any such scheme demanded? Do scripture and science refuse to kiss each other, on any other conditions? Far from it; it is this very scheme that sets the greatest antagonism between them. The Scriptural cosmogony explains its own terms; it tells us what it means by day and by night, firmament, and heaven; day is that period of time over which the sun rules, night that over which the moon and stars preside; firmament is that which separates the waters of the earth from those that are on high; the heaven is all that is above us. This precision is one of the admirable things in this wonderful narrative, whose every word is weighty, and which, viewed as a whole, has a sublime majesty that might deter us from taking liberties with the text. Taken in its obvious meaning, it is far from conflicting with the real discoveries of science; it beautifully harmonizes with them.

ECCE HOMO.

A. is a man so strongly prejudiced against revealed religion, the supernatural, Christianity, Christian books, that he is unable to listen with patience to reasonings that are intended to exhibit the claims of the Gospel upon his faith and obedience. B. is another that sees with regret the scepticism of A. and is desirous of doing something to remove it; but being well aware that anything like an attempt to prove the whole of the Christian scheme will only awake the disgust and antagonism of his friend, he resolves to aim at something a good deal less than that; to let the greater part of its claims lie in abeyance; to show that there is something good in it; with regard to the most obnoxious things in it, to adopt something like A's tone of scepticism, at all events to speak of them as though they were of no consequence, excrescences, misapprehensions; in a word to disarm his feeling of opposition, and bring the system before him in a fashion corresponding to his sentiments and tastes, in a light hitherto undreamt of. He is so intent on this one thing of getting the system to look agreeable in the eyes of A, that he forgets for the time the claims of truth, and makes prodigious sacrifices of Christian doctrine, in order to reach a place where he and his friend may stand in common. He descends a hundred steps of the pyramid to induce A to mount one.

Now imagine C overhearing the reasonings addressed by B to A. C is a very matter of fact person and has an intense feeling of the claims of truth upon all. He is horrified at the concessions made by B. He cannot understand how any one but the most confirmed sceptic can treat the most sacred doctrines of Scripture so cavalierly. The point for which B is arguing, does not seem to C a point in Christianity at all To argue for that miserable fragment of the divine system, seems to him a wilful and deliberate renunciation of Bible Christianity. He is more impatient at the implied scepticism of B than at the avowed unbelief of A. His zeal for the truth will not allow him to hear it betrayed in this fashion; he breaks forth in angry expostulations with the traitor.

B, let us suppose, takes C aside and says to him, Do you not understand that I am following Paul who to the Jews became a Jew, and to the Greeks a Greek? I am pursuing the principle of adaptation. The fact that I am arguing for an inferior point, does not show that I have renounced those that are superior. The position at which I am now aiming is not a final one. Our Lord himself has left us many examples of an argument which for the moment concedes, what he never thought of finally conceding. The Pharisees claimed that there were some belonging to them who could cast out devils. Our Lord concedes this for the moment, for the sake of argument, when he says, If I cast out devils by Beelzebub, by whom do your sons cast them out? But as Satan does not cast out Satan, we have good reason to believe that the pretensions of the Pharisiac exorcists, were unfounded. And when in the house of Simon the Pharisee, our Lord, to prove a particular point, spoke a parable, the implication of which was that the sins of Simon were not a tenth of the magnitude of those of the woman that was a sinner; we have no reason however to believe that our Lord meant to teach this. When the young man told Christ that he had kept all the commandments from his youth up, you, if you had been there, would have interposed at once with a vehement denial; Christ did not so; be it so, he says, one thing thou lackest. The principle of adaptation is therefore scriptural. Talk you with A if you can; he will not listen to you a moment; his spirit revolts at the great demand you make upon his faith. Why then do you get angry with me for getting his ear by a graduated exhibition of the truth? Let me alone; wait; see the end and then pronounce.

C makes answer:

Carefully guarded I admit a principle of adaptation. We may become all things to all men, so that we make no sacrifice of truth, and do not convey a wrong impression of the matters we have at heart. The principle of adaptation if not strictly guarded, will easily degenerate into jesuitry, the doing of evil that good may come. I cannot believe that you have at heart the vital doctrines of Christianity when you dismiss them so carelessly and allow your interlocutor to believe that you are one with him in his feeling towards him. No man can come to Christ except the Father draw him; and you cannot expect the blessing of God in your endeavour to send forth a Gospel which is not the Gospel. You flatter and laud the very state of mind which must be overcome before the Gospel can make its way; I mean the pride of intellect and disdain for believers which characterize A.

We have been led to write the above by perusal of a book called "Ithuriel's Spear or Is This Christianity? being a Vindication of Christian Doctrine and an examination of the Book called Ecce Homo, by the test of Scripture. By the Rev. H. Shepheard."

ALL CHRISTIANS GOD'S WITNESSES.

(COMMUNICATED.)

It is too common among professing Christians now-a-days to separate their religion from their every day lives. When in Church, when reading the Bible, when attending any religious meeting, or when doing any spiritual work, they are in one frame of mind: when in society or in business, they are in quite another. In the former cases they strive to have a sense of the Divine presence and to rely upon the Divine guidance and assistance, but in the latter they depend solely, as men of the world, upon their own abilities, and are actuated by no other motives than those of honorable worldings.

If we turn our eyes to God's word, we find such a divided life very different from His intention concerning us. We have deep need to remember the solemn words of Christ "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon." It becomes us as Christians to remember that we are now no longer our own, being bought, soul and body, with an infinite price, even the precious blood of Christ.

Often when the newly converted man realizes this for the first time, he feels impelled to abandon his secular calling altogether and consecrate his life at once to the work of the ministry. But it is manifest to common sense, that it cannot be God's will that *all* should do this, even if the inspired Apostle had not written to the Corinthian Church, "Let every man abide in the calling wherein he was called." A few only are called to the pastoral office, but God has need of witnesses in every sphere of life; all indeed, in virtue of their union with Christ, kings and priests unto Him, but not all having the same gifts, nor all bidden to forsake their worldly occupations. Was not Paul himself even a better minister of Christ than he would otherwise have been because he labored with his own hands at his trade of tent maker? So our lives need be none the less in God and for God, because we are called to secular duties. It is Christ's command to the majority of his disciples that they should "labour, working with their hands the thing that is good, that" they "may have to give to him that needeth." So that clearly there is no impossibility in being wholly the Lord's, and yet having secular business to attend to, as well as the direct spiritual work for Christ which every Christian may find opportunity to undertake. Nay we are told, "Whether we *eat* or *drink* or *whatsoever* we do, to do all to the glory of God."

Now if this be true, the Christian should never cease to strive for a sense of the Divine presence, guidance, and aid; and doing this, his earthly business will prove to him "a road to lead him daily nearer to God." There must be nothing, great or small, undertaken, except in this spirit; for it is only as he exercises faith in his Heavenly Father about earthly things that they will be beneficial and not hurtful to his soul. It is a general principle that whatsoever is not of faith is sin. How blessed, then, is the thought that *nothing* is beneath God's notice. He numbers the hairs of our head, not a sparrow falls to the ground without Him; therefore we need not hesitate to bring to Him our every difficulty and trouble, however small. Nothing can be worse for the soul than to be weighed down by a heavy load of worldly care and anxiety. This God's children need never be, if they will but bring whatever troubles them to the Mercy Seat and leave it there.

It is quite apparent that such a life as we have seen God intends His people to lead, will not harmonize with the views of worldly men. Has a Christian any right to expect that it should? Ours is a new life, and to us everything has become new. Our eyes have been opened to the unseen realities, and the importance of earthly things becomes as nothing beside them; therefore, although engaged in the business of this world, we cannot be wrapped up in it, and live for it as

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worldlings. The Christian engaged in business has a special testimony to bear—a testimony perhaps as valuable to God's cause as that borne by an ordained minister of the Gospel; let him strive always to remember that he is God's witness, and to walk worthy of his high calling.

In the peculiar circumstances in which we are placed in this heathen land, there is special need for such consecration of the whole life to God's service. Those who live thus must needs be a great aid to such as are laboring for the conversion of the natives of this country, who have but little idea of a religion which consists not in outward observances nor even in prayer alone, but is shewn in every act and word, and pervades all the relations of the every day life. Let us lay to heart the words of our Lord, which declare at once our high privilege and our great responsibility as his disciples—"As thou hast sent me into the world, even so have I sent them into the world."

HOMILIES FOR THE TIMES.

"*How long?*" Psalm xiii. 1.

A reference to the history of God's dealings with his people in all past time, brings out the fact that whenever they have been truly and thoroughly consecrated, He has not been reluctant to acknowledge them: displays of his power and grace fitted to carry conviction to surrounding multitudes have not been wanting. And when there has been the long-continued suspension of such attestations, we may generally find that His people have not been occupying the position to which they were summoned by his work and providence; some idol was set up in the midst of them; some iniquities were unacknowledged and unrenounced; some fellowship with evil, some culpable alliance with the world, was tolerated; some practice hostile to the exhibition of a genuine faith, was maintained; by some means or other, honor that should have been rendered to God was withheld.

It is evident that Christians cannot reasonably ask God to give new testimony from heaven to his word and to his people, if the latter are not carefully giving to the world all the evidence that is within their reach. There are many in these days who say, Give us evidence that these epistles of Paul, John, James and Peter, were really written by them under the inspiration of God. We look up to God for an answer; not getting it, we go to antiquity; or we turn to the epistles themselves and bring forth admirable proofs of the divine origin of these writings; only they are not happily suited to force conviction upon those whose partialities indispose them to receive the Bible. What then? Why, all the time God is looking at us, and asking us if we cannot ourselves read aright the epistles and learn from them that WE are to be living epistles of Christ, known and read of all men? Let us be such epistles; expressing in all our conduct and demeanour, the thoughts of Christ, the message of the Gospel, the grace of God; and we may reasonably hope that God will bear testimony by most unquestionable tokens, and thousands who have hitherto remained unaffected by inspired words, will hear God speaking to them in us, and will turn with an interest they never before knew to the sacred Scriptures. The beatitudes are in Matthew that they may be in us; they are to reach men through our lives; we may write them with illuminated letters, and exhibit them resplendent with gold wherever men congregate, yet will they for the most part exert no power on men. We ourselves must just be cast into their mould; they must subdue and fashion us till our lives embody them with a power of expression that belongs to no pictorial art.

While we are waiting for God, is not God waiting for this embodiment of his word in us? Granted that it cannot be brought about without his own mighty power working within us, it is clear that without a deep sense of our need this power will not be experienced. It is not worth while for us to be speculating about the occult causes of the comparatively little progress made by the Gospel in our days, or to be dismissing the matter by a reference to the divine sovereignty, if we are not diligently removing the stumbling blocks, casting up the highway, making crooked things straight, and undermining the mountains of difficulty that encumber the way of the Gospel in our lives and in our alliances.

'If we regard iniquity in our heart, the Lord will not hear us.' Many a man is crying, How long? who if he would faithfully test himself, not by the procedure of other Christians, but by the plain requirements of the Gospel, would find that he is allowing himself in something that the Spirit of God abhors. God is silent unto him, until he rectifies this matter; then, to his astonishment, his conscience will take a leap upward; he will find that his heart was condemning him all along though he was unwilling to recognize it.

Christ, in the glorious prayor of John xvii, teaches that the world will know him as the Sent of God, when Christians know each other as the children of God. This shows us that all who are prosecuting the work of Missions with sectarian and selfish ends in view, discarding sympathy with other Christian bodies, are thwarting the manifestation of divine evidence. And we have good reason to believe that supernatural attestations of the Gospel will be given only when Christians recognize the comparative insignificance of those things in which they differ, and know simply Christ and him crucified.

'Because of your unbelief' was the reason assigned by our Lord when power from on high had failed to appear at the request of the disciples; and the unbelief of those who have come out from the world expressly to believe, is in our days no doubt a hindrance to the display of God's power.

The withholding of concurrent supernatural evidence has had one notable result in our times; it has wonderfully stimulated the search for such evidence as belongs inherently to the word of God, and the Bible has told us things about itself that our forefathers never suspected. An immense mass of valuable testimony has been gathered by the scrutiny of a thousand textualists and expounders. Profane history has been ransacked; tombs, ruins, fields have yielded coins and inscriptions that dispose of many objections; the sacred writers have been vindicated by the decyphered hieroglyphics of Egypt and cuneiforms of Assyria. God does not despise any of his own gifts, and requires that men should acknowledge them, before he bestows greater; and the pressure of his Providence has been upon us now for a good while constraining us to explore the wealth of testimony that we already enjoy.

But the very fulness and glory of this cumulative testimony, only serves to render more patent the fact, that there is in man an evil heart of unbelief which no mere evidence can vanquish. It is not for want of evidence that he is a sinner, and it is not for want of evidence that he refuses to come to Christ. He prides himself on being eminently logical, and true to evidence as the needle to the pole; but he is vitiated by prejudice as the needle is by the proximity of masses of iron. God, in his unsearchable wisdom, sees it desirable that there should be stubborn proof supplied of this truth-resisting power of man; and here a new cause is found of the long-suspended answer to the prayer of God's people. Before the Gospel wins its crowning triumphs, it is important that the men of every nation and tribe, and above all the men of Christendom who claim be to the world's regenerators, should have the fullest opportunity of showing through how much evidence they are able to walk unscathed, how great their power of resisting light, how deep-seated and inveterate the opposition of man's heart to the gospel. What makes the proof of this so very important, we cannot say; future ages will doubtless explain it, and show that the mighty sacrifices involved in the retardation of the Church's triumphs, were not at all in vain.

Something still remains to be said before we can close this discussion.

NOTES FROM AN INTERLEAVED BIBLE.

Psalm vi. 5. 'In the grave who shall give thee thanks?' Implying that life is for the purpose of giving God thanks. A man that does not, might as well be dead. He is dead. 'Men are dead in trespasses and sins' for they remember not God. Remembrance for commemmoration. The mental act expresses itself by the mouth, by the life.

6 and 8. Blessed are they that mourn, for they shall be comforted.

7. His enemies triumphed in his sickness, calculating on his death. He had expressed his confidence that God would give him the victory, and it was now to be seen whether his confidence was misplaced or not.

8. 'Hath heard.' If we know that He hears us we know that we have the petitions that we desired of Him.

VII. 3-5. Personal integrity a ground of confidence in dealings with our fellowmen.

This Psalm was intended by the writer (or singer) as an assertion of his innocence before men; it is an oration in the form of an appeal to God. The same may be said of many of the psalms. They were probably chaunted by the composer before they were written.

8. 'Judge.' That is, between me and others, with reference to the things they lay to my charge. The Christian may not be indifferent to charges brought against him.

9. 'To an end.' By exposing it.

'Establish the just.' A divine attestation is what we want. We say that God is our Father and we wish him to acknowledge us publicly.

12. 'If he turn not.' That is, the wicked. Except ye repent, ye shall all likewise perish.

'He hath bent.' The object of the preacher and of the word is, to make men aware of this. Flee from the wrath to come.

13. God has an arrow with thy name upon it, oh persecutor.

11-16. These denunciations are really promises to believers, that they may not lose heart when threatened by the ungodly in power, may not forsake the truth. The object is not to excite a bitter spirit toward

men, but trust in God. He that is with them is mightier than all they that are against them; to this conviction they must cling in the day of persecution. In Madagascar, and in the Indian mutiny, the value of these expressions has been abundantly felt. The idea at bottom corresponds with that in the words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Correspondence.

To the Editor of the "Bombay Guardian."

ORDINATION AT RAHURI.

My dear Guardian,—The exercises connected with the ordination of Mr. Wanaji Ohol are now closed, and we move on to the next place to-day.

We had meetings for addresses each evening, commencing with Friday and closing Saturday. The audience was generally a good one; the greatest attendance was on Friday evening at the exercises of ordination, when more than 150 crowded the chapel. There were more than a hundred on Thursday evening. We usually had four addresses by different speakers, and we also had native hymns sung by Mr. Krishnarao and Mr. Sudamji between the addresses occasionally.

The general subject on Tuesday evening was, the *Gospel*; what it is; the knowledge of God through the Gospel: the atonement it makes known; and sanctification by it.

On Wednesday evening the subject was *Christ*; who he was; His Teachings; His death and resurrection; His Ascension and future coming.

On Thursday evening, the subject was the *Bible*; what it is and its contents; its statements are conformable to truth and man's reason; its institutions are adapted to the wants of man; its morals.

On Saturday evening the subject was Death and Eternity; Transmigration; the future state; the general Judgment; the dying Christian.

These addresses were generally carefully prepared and were listened to with every appearance of interest on the part of the audience. We can but hope that lasting impressions have been made.

There were daily prayer meetings in the morning which were full of interest. There were other meetings attended by catechists in other parts of the village daily.

The Committee of the *Union*, which had been designated to attend to the ordination, met and organized on Thursday morning. There were present three native pastors and representatives of five churches. The candidate delivered a well-written discourse on regeneration, Wednesday afternoon, and his examination took place Thursday afternoon and Friday forenoon. He gave an interesting relation of personal experience, and his answers to questions were, in general, good. At the ordination we had a very able sermon from 1, Cor. 2-2., by Rev. Ramkrishna V. Moduk; the ordaining prayer was by Rev. A. Hazen: an impressive charge to the pastor, by Rev. Vishnupant followed; then Rev. Kassimbhai gave the right hand of fellowship; and Rev. H. J. Bruce addressed the Church, upon the relation which was thus formed between themselves and their chosen pastor. The crowded audience listened with closest attention to all these services. I have attended a number of ordinations, but I do not remember any in which there was more unity of solemn impression than appeared in this one.

This ordination is the first instance in our mission, and, so far as I know, in this part of the country, in which a man originally from the Mahar caste has been set apart to the ministry of the word.

The Church is making commendable effort in the direction of supporting its pastor; with entire unanimity the members pledged themselves to pay the tenth of their income. But they are few and feeble. There are only 11 male members. For the present they must depend upon the aid of the mission for the larger part of the pastor's salary, but we trust that with the blessing of God they may increase in strength.

The exercises of this interesting occasion were closed by the communion of the Lord's Supper, on the Sabbath afternoon. There were thirty communicants.

We trust that those who love Zion will remember this feeble church in their prayers; and will continue in prayer, that the series of meetings thus commenced, and which will continue, we hope, to the end of the year, may be the means of extending the kingdom of our blessed Lord in this land.

A. H.

Rahuri, Nov. 25th. 1867.

Epitome of News.

SATURDAY, November 23, 1867.

—*Times of India:* "The scenes of drunkenness that take place, even in some of the best conducted regiments, on the occasion of the payment of the re-engagement bounty, are melancholy proofs that many of our soldiers are not fit to have money in their pockets. The temptation to spend it upen drink is too strong for them. We venture to think that if the option were given to the men who wish to re-engage,—that they should receive the money either in a lump with interest on taking their discharge, or by an increase of one penny a day to their pay until the whole amount hadbeen paid to them, a distinct improvement would take place."

—The diary of Lt.-Col. Phayre, Quarter Master General, for Sept. and Oct. has been published in extenso. A single extract will give an idea of the formidable difficulties that beset the enterprize:—"Having now followed the eastern foot of the Abyssinian chain for nearly forty miles in a south-east direction from Arraphale, without discovering any practicable line of approach towards its highlands within that distance; and having only obtained drinkable, though not sweet, water at Booyah and Madalay, it may be concluded that our hopes of forming a landing place for the 2nd Division at the southern extremity of Annesley Bay, with a view to penetrating directly into Abyssinia from that point, have failed. Whether Upper Ragule, still about 20 miles distant from this, and separated from us by a rugged country more hilly than that just traversed from Laylayim, is easier of access from the sea at Howakil Bay, than from Arraphale, remains to be proved; but there can be no doubt, I think, that in the essential qualifications of water, forage, and general accessibility, we have up to this proved, that neither Abyssinia or Upper Ragule are, under present circumstances, accessible for an army by this route, as we had hoped they were. Night marching in so rugged a country cannot be attempted, a degree of heat has therefore to be encountered in these lowland marches that induces burning thirst, which the water, as yet obtained, increases rather than allays. Repeated draughts swallowed in the hope of gaining relief produces in a short time a tendency to diarrhœa; the effect of which on an European force would be to fill the hospital in two or three days. It is moreover impossible to march except in single file, which to a large force, with a great number of animals, would protract to a very fatiguing extent the time of the troops being under arms. Even were a four feet wide path cleared, this necessity would still exist in all the thorny jungles and rocky tracts referred to."

—*Times of India*:—"The police have succeeded in apprehending all the six persons, who beat to death Govind Dewrookia, a goldsmith's servant, at Sion, on the evening of the 20th instant."

—Mr. Thomas Carlyle, author of "*Shooting Niagara*," is well taken off in the *New York Tribune*. We give a paragraph: "This new light as of rosy-fingered morning, or a veritable star-in-the-East, has burst on us out of no other place than Abyssinia, where as is by recentest events most plainly shown to Englishmen and the whole world of men not English, there is now living a true king or emperor.—Emperor Theodorus the name by which we are coming to know him—Emperor, indeed, but not of the much-talking, little-doing, Boulognet or *conp d'etat* sort, or any sort, I may say, at present known in Europe; a true king, I call him, ruler or manager of men as I read in Homer, Homer himself a lover of such men as I also am a lover, I and all other best and greatest Englishmen, Ruskin, Kingsley, Tupper, Tennyson, and the rest. We find this Theodorus (truly to his people and to the world a "gift-of-God"—) a light shining out of darkness, or rather into darkness as may truly be said—into Europe, into England also, this last verily a horror of great darkness, A cheerful light, this Theodorus, beaming from the high Abyssinian mountains over Red, over Mediterranean Seas; a Pharos, lofty, star-bright, unquenchable, a true 'light-house' as in our English tongue this word Pharos has now got itself translated."

—*Bombay Gazette*: "We regret to announce the death of Brigadier General C. Ireland of the Madras Staff Corps, which occurred in Bombay at midday yesterday."

This gentleman came to Bembay to receive his wife and daughters, passengers in the Mail Steamer now expected.

—The same: "The transports *Kingston* and *Castle* left the harbour yesterday afternoon for Kurrachee, with Poona Horse on board. The *Arundel* left with stores, and fitted up to take in horses, for the same destination, and the *General Havelock* (s. s.) sailed for Aden and Annesley Bay. On Thursday the *Humber* and *Lord* sailed for Kurrachee *en route* to Abyssinia. The 'Zoroaster,' also, was yesterday ready to sail."

"Mr. Goculdas Tejpall had in his lifetime set apart the following munificent sums for charitable purpooses. Rs. 1,50,000 for erecting a Hospital, Rs. 1,60,000 for a boarding shool for high caste Hindoos; Rs. 80,000 for establishing a Sanskrit College; Rs. 40,000 to the school bearing the name of the deceased; and Rs- 25,000 to an intelligent young Hindoo wishing to qualify himself either as a barrister, engineer, or doctor. Besides these sums the deceased contributed a large sum of money for opening sthools in Cutch and other places for the education of poor Hindoos."

—Some men have energy but appear to be at a loss what to do with it. A drummer in H. M. 4th disposes of his as follows: "He commenced by running half a mile in skates, a particularly unpleasant mode of progression on *terra firma*; he then walked half a mile backwards; hopped 100 yards; walked half a mile forwards; picked up 25 eggs with his mouth, a yard apart; jumped 25 hurdles; ran half a mile; and concluded by throwing forty half hundred weights over his head, thus forming a ton of iron." All in half an hour.

—The new religion is set forth in the *Madras Churchman* in a long article styled "Home on Furlough." This is the sort of stuff it is made up of: "I was pleased to see that on crossing and re-crossing the altar he scrupulously bowed as he passed the cross; at the conclusion of the Gospel he went to the centre of the altar and recited the Credo and one of the offertory sentences, the server then gave the alms bags to members of the congregation, and then proceeded to the credence whence he brought first the bread and then the wine and water. In the meantime the priest had uncovered and arranged the altar vessels, &c., as I have described, was done at All Saint's; he then took first the bread and then the wine and water, and oblated them; whilst he was oblating the chalice the server took back the cruets to the credence, and having taken from it the alms-dish, proceeded to the chancel-gates, where he received the bags from the collectors, and thence brought them to the priest, who offered them on the altar, and then placed the dish on the south side near the end of the altar; this done he proceeded with the Prayer for Christ's Church and then began at *once* the shorter exhortation. I was glad to see that no one *then* left the church, all things went on in the usual manner, till the Confiteor, when, as there was a server, who was the Minister appointed to say the confession in the name of those about to receive, the priest remained standing and facing eastwards; at the absolution he turned towards the west and pronounced absolution, making the sign of the Cross at the "Have mercy upon you,', &c. He then opened his hands and said the "sursum corda" and closed them at the "Gratias agemus."

—400 elephants took part in the Viceroy's procession, on occasion of the recent state entry of Lucknow. The display was very oriental.

MONDAY,—November 25.

—*Bombay Gazette*:—"H. M. Troop ship *Malabar* (s. s.) arrived at Bombay yesterday afternoon, having left Suez on the night of the 8th instant, and Aden (where she remained for eighteen or twenty hours) on the 16th. She has brought troops to Bombay in the place of the *Jumna*, which, as we have already announced, was prevented by some defect in her machinery from leaving Suez. The troops she brings consist of a large body of Artillery under Colonel Shakespeare, and the 4th Hussars under Colonel Swinbourne. The latter, we believe, are to take the place of the regiment of Dragoons which went home by the *Jumna*, and are going to Mhow to get their horses, and thence to Meerut. There were, besides, several officers of the Royal Engineers, and also a large

number of women and children. Altogether there were between fifteen and sixteen hundred souls on board: the largest number, we believe, that have ever sailed on one vessel upon the Red Sea. The state of health on board ship during the voyage was most satisfactory, the only deaths being those of two children. The weather was very tolerable in the Red Sea."

—*Overland Mail*, Oct. 29: A French squadron has been despatched to Civita Vecchia, and 8,000 or 9,000 troops have been landed there. Additional troops are being sent to Toulon to embark for the Roman States.

The Rattazzi Ministry has resigned. General Cialdini having attempted to form a ministry and failed, General Menabrea was entrusted with the task, and has succeeded.

King Victor Emmanuel has issued a proclamation calling upon the nation to support his authority, and promising, when order is restored, to endeavour, in conjunction with France, to make a satisfactory arrangement with regard to Rome.

Public feeling in Italy is strongly in favour of an immediate settlement of the Roman question and against French intervention.

Juarez has been re-elected President of Mexico. Santa Anna has been banished.

Precautions against Fenian movements are being very generally adopted throughout the country. An attempt has been made to set fire to Chester Castle.

Sir George Bowen is to succeed Sir George Grey as Governor of New Zealand.

The Royal Bank of Liverpool has stopped payment, with liabilities to the amount of 1,650,000*l*.

Among the deaths reported since our last are those of Mr. W. A. Forsyth, Madras Civil Service, Retired; the Countess of Gainsborough, Lord Colchester, Lord Wrottesley, the Bishop of Lichfield, Sir James South, and Mr. C. W. Packe, M.P.

Garibaldi's escape is thus related: "Seven men-of-war, gunboats, steam tugs, all the fishing craft of the islands round sequestrated by the Government, and he managed to evade them all. The large fishing boat *(Tartana)* which finally restored him to us left Leghorn on the 6th, with his son-in-law, a young Sardinian, a captain, and six sailors, and after four days fearful weather they made the coast of Corsica, then tacked down to St. Maria (the most northern of the island, between Corsica and Sardinia), dressed as fishermen, took a little boat, and were nearing Caprera when six boats full of armed men surrounded them forbiding them 'to fish again in those waters.' The officers landed them at the Island of the Maddelena. The difficulties of warning the general were extreame but were overcome in a way that may be told later. Ballo and Maurigio got to Maddelena with Teresita, the *Prince Humbert* firing at them in vain. Garibaldi chose to manage his affairs in his way. From the moment he felt sure of his arrest he had hidden a tiny cockleshell boat among the rocks. In this he paddled himself to Maddelena, hid there for a day and night, and crossed the island, thence to Sardinia in a boat, and after seventeen hours, all houseless, reached the *Tartana* at Praudinchi, and on the 19th landed at Vadda.

"On Monday, October 21, he presented himself openly in Florence, but no attempt was made to rearrest him, the Government, it is said, fearing that it would be the signal for a general insurrection in Southern Italy and at Turin.

"The arrival of the General on the mainland appears to have instantly changed the plan of the Revolutionary Committee at Rome, and of the insurgent bands in various parts of the Roman territory, and Monday, October 21, was appointed for a movement at Rome. It did not actually take place until the following day, when two bands raised the insurrectionary flag, but only to give an example of devotedness to their countrymen. One of these, composed of seventy men, led by two brothers named Cairoli, was surrounded by 500 Papal Zouaves, and fought until every one of the number was either dead or a wounded prisoner. One of the brothers Cairoli was killed and the other wounded. A telegram says that 103 prisoners were made, the leaders of whom are to be tried by court-martial. Some depots of arms have also been discovered."

—Mr. John Sheridan, who received severe injuries from the bursting of the steam boiler at the Girgaum Ice Factory, on Friday the 15th instant, died at the Jamsetjee hospital on Saturday evening last.

—The Prince and Princess of Wales have returned to England, and her royal highness has in great measure recovered the use of the long-afflicted limb. She walked from the boat to the carriage.

— A fire broke out in 'the Market' on Sunday morning and destroyed 31 shops and property of the value of about three lacs

—The Bishop of Capetown declines to give up the endowment of his see, as requested by Miss Burdett Coutts.

Professor Sedgwick, who has now held the chair of geology in Cambridge University for fifty years, has announced the commencement of his fiiftieth—and, if he is spared to complete it, his last—course of lectures.

—The bichloride of methylene is the name of a new anesthetic agent discovered by Dr. Richardson. It is said to be without risk.

—Overland Mail: "The Emperor of Austria arrived in Paris on October 24, and appears to have been very cordially received. The Parisians have made his visit an opportunity for satirising their own Government. They praise him loudly for granting liberty of the press, ministerial responsibility, right of meeting, and everything they would themselves like to have, but have not. "Huzza!" is the cry of Faubourg St. Antoine for Austria, and "Liberté comme en Autriche!"

TUESDAY,—NOVEMBER 26.

—*Friend of India*: "Amid all the festivities the Government of India and of Oude were not idle. Two committees were engaged in discussing the construction of the Sardah canal, the surveys for which will be immediately undertaken, and the new railways between Benares and Meerut. Mr. Wilson's light railway, at a cost of under £6,000 a mile, will be at once begun, in continuation of the present line from Lucknow toByram Ghat and Fyzabad and thence to Benares. The line will thus connect the four great cities of Benares, Fyzabad, Lucknow, and Cawnpore, and ought to pay splendidly. There is no reason why it should not be completed in two years. There remains the question of the Ganges bridges to connect the Oude line with the East India Railway at Cawnpore and Benares. It is probable that an experiment will be made at Cawnpore by the erection of a wooden bridge for £20,000, until the question of permament structures has been decided."

—*Times of India*:—We understand that there are in course of preparation and shipment by the Government about 12 to 16 miles of iron pipes, which, it is said, are to be laid between the most accessible fresh water and Annesley Bay."

"The collection at the Trinity Chapel on Sunday evening for the Indo-British School amount to Rs. 245. The Rev. C. Gilder preached from the words, "It is not the will of your Father which is in heaven, that one of these little ones should perish." He stated that an institution meant to accommodate two hundred children, accommodated only one-fourth of that number under the serious disadvantage of a very inadequate income."

—The Hon. Mr. Justice Westropp, in passing sentence yesterday on Peter Foley, said: "This is one of, I regret to say, several cases in which great crimes have been the result of drink which have been brought before me these Sessions, and in almost all the cases, in fact, I may say in all of them, Europeans have been the parties implicated. I must tell you, Peter Foley, that if the jury who tried you had not taken a lenient view of your case, you would have been liable to lose your life. They have, I think, on clear evidence come to the conclusion that you did deprive this unfortunate man Peter Andersen of his life on the 13th of November, and as far as the evidence goes it would appear that Peter Andersen offered you no kind of provocation whatsoever. Now whether he really did so or not is not a matter on which perhaps it is possible for the jury or anybody who heard the case to come to any positive conclusion, but I greatly fear that the evidence was true, and that you did not receive any provocation whatever from the unfortunate man Andersen. While in a brutal state of intoxication you stabbed him in such a manner that he did not survive the blow more than a few minutes. Now this Court, and all British Courts are determined to discountenance men who use the knife, and the only doubt in my mind is whether I ought not to pass upon you a sentence of penal servitude for your life, but under all the circumstances of the case, I find that I cannot give you a less sentence for penal servitude for ten years, and that is a very merciful sentence."

—*Bombay Gazette*: "We publish this morning as a supplement to the Gazette, a map of the district round Zoulla which is now being explored by the Pioneer Force. It is reproduced from a chart of Colonel Phayre's forwarded by him to the Government here to illustrate his journal which we published a few days ago. A copy of the chart was placed at our disposal by Government yesterday, and we have not lost a day is laying it before our subscribers."

—The *Rangoon* with the English Mail of Nov 4th, arrived yesterday morning.

—*Overland Mail*: The French troops have entered Rome.

An Italian army, under General Cialdini, has crossed the frontier and occupied several places in the Papal States, and has been enthusiastically received by the people. The French Government has expressed its, "painful surprise" and regret at this step.

Provisional governments have been formed in several of the town vacated by the Papal authorities.

Garibaldi had advanced to a point just outside Rome, but has returned to Monte Rotondo, where he is fortyfying himself, having refused an invitation to retire behind the line of the royal troops.

The French Government has been making propositions for the submission of the Roman question to an European Congress.

It is believed that though Prussia will not interfere in the Roman question, it will not allow France to make war on Italy.

The King of Greece was married to the Grand Duchess Olga at St. Petersburg on October 27.

General Klapka and a son of Kossuth have been elected to the Hungarian Diet.

The mission of Ali Pasha to Crete has failed. Another collective note has been tendered to the Porte by France, Russia, Prussia and Italy, proposing an international inquiry into the state of the island.

A great demonstration against interference with the endowments of the Protestant churches in Ireland has been held at Hillsborough; 20,000 persons were present.

Two policemen have been shot at night in Dublin, and one is not expected to live. Another policeman has also been shot and dangerously wounded near London.

Colonel C. H. Harrison, Royal (Madras) Artillery, has died from a wound caused by the accidental discharge of a rifle.

The Episcopal Encyclic of the Lambeth Conference has, at the request of the Archbishp of Canterbury, been translated into Greek by Archdeacan Wordsworth, for circulation in Greece and the East.

The Emperor of the French appears to be losing his popularity in Paris. People now speak much more boldly than of old about him and the acts of his Government. "It has not escaped remark (says a correspondent of the *Pall Mall Gazette*), that when the Emperor of Austria went alone to the Grand Opera he was greeted with great enthusiasm by the audience, and that when he went to the Comic Opera accompanied by the Emperor Napoleon scarcely any notice was taken of the Imperial party. The difference is explained by the presence of the French Emperor. Be this as it may, the chilling silence with which the latter was received, both in the theatre and the streets, is said to have been unprecedented in the whole course of his reign. This was, doubtless, in some degree caused by the announcement in the *Moniteur* of the same day that the French fleet had left for Civita Vecchia,

A subscription has been opened in New York for the benefit o; Mrs. Lincoln, and her clothing and jewelry have been withdrawn from sale, although a few articles were disposed of before this new movement was determined upon. The Philadelphia correspondent of the *Times* says:—"The great scandal created by this matter continues, and most disgraceful exposures of peculation and misconduct at the White House during the war fill the American papers. Mrs. Lincoln finds but few apologists; and while it is proved that her husband left her an ample estate, the revenues from which were swollen by many gifts from Congress and friends, the *Chicago Republican* explains her incomprehensible conduct by stating that she is insane, and that 'there is not nor has there been for a long time, any doubt in the minds of those most intimate with her that on this subject of income, particularly, Mrs. Lincoln is a monomaniac.' It considers that the shock she suffered in the sudden death of her husband shattered her not very strong mind."

A new submarine telegraph, from San Francisco to Japan and China, is suggested; and the open-

ing trade of the new line of steamships, it is said, holds out strong encouragement for undertaking the enterprise.

The Americans are about to build a monster suspension bridge to connect New York and Brooklyn. The bridge will have a clear span of 1,600 feet, besides the approaches, and its estimated cost is 1,500,000*l*.

—Mr. Robert Stewart, in the *Bombay Gazette*, thinks the Girgaum explosion was caused by deficiency of water.

—The Rev. Lall Behary Dey's appointment appears not to have been cancelled. He writes in a private latter to the editor of the *National Paper*, "I know nothing of the report circulated by the Englishman that my appointment has been cancelled, and it appears that no body else knows anything about it. There is no rule excluding clergymen or ministers of religion from the Education Department, though there is a rule excluding *missionaries* from it. But that rule of course does not apply to me as for the last seven years I have been the Pastor of a congregation."

—H. E. the Governor has returned from Mahabaleshwur.

—H. E. the Viceroy returned to Calcutta on the 19th.

WEDNESDAY,—November, 27.

—An advertisement in to-day's *Bombay Gazette* tells us of £21.230, in Chancery, the estate of a Bombay merchant who died 104 years ago.

—*Bombay Gazette*; Zoula, Nov. 9: "The great drawback to Zoulla is the want of water. That at Mulkutto is not I should say more than sufficient to supply 500 people; the well, or rather pits are in the bed of a nullah and into these a small supply of very muddy water trickles daily; to a few feet below the surface the water is quite sweet, but on digging to the sea level it gets salt and undrinkable. So that efficient condensers are most necessary, especially floating ones which might be worked immediately on arrival; at present the steamers in the Bay are kept condensing night and day and just manage to keep up a sufficient supply. This however, was only effected by sending a number of the mules on to Addoda. If this is to be the landing place for the whole force the main strength should not arrive till the condensers are in full play and a plentiful supply of water here, and on landing they should at once march inland so as to be as small a drain on the water supply here as possible. If some piping were sent up it would be quite possible I believe to get sweet water from the stream at Addoda.

"The furthest inland any of our officers have gone at present is about 40 miles; there the climate was excellent, cool even in the middle of the day, water in plenty and good grass growing up the sides of the hills. There are no roads and the mountain travelling will be of course very hard for the troops, though as far as I can learn no part of the road is considered impassable for an army: difficulty of course there will be at every march, and if a large force is to reach the interior it will be the work of a much longer time than was at first supposed"

—*Times of India*; Koomayloo: "Before the golden age dawns on the land, we are using iron to inaugurate it; blasting and casting aside rocks in the mountain passes, scattering the stones, hewing down trees, digging wells, making everything smooth. Col. Merewether and Col. Phayre after a most careful, intelligent, and painstaking reconnaissance of the Koomayloo course, and having penetrated to within 5 miles of Senafa (which is distant 60 miles from Zoulla) have ascertained it to be far more practicable than had been supposed. The difficulties will be smoothed to such an extent that guns on wheels will be able to pass that way with tolerable ease. Major Pierce with a detachment of that most hard-working and willing regiment, the 10th N. I., and Lieut. Jopp, R. E., have been directed to make a good road to the outlet of the mountain gorge on the other side, and hitherto their effects have been attended with remarkable success. This route has one advantage over the Hadash in its proximity to what will eventually be the one adopted after passing these barriers. The latter river bed is now being explored by Col. Phayre in that part of the way hitherto not reconnoitred—viz., between Tubbo and Tekunda. I am happy to say accounts received this morning from Uddooda, on the Hadash, represent the horses of the 3rd Light Cavalry as improved in health, consequently, the regiment will not at present be removed"

—4000 Egyptian troops have arrived at Massowah; with what intent, is not known.

—Some people interpret signs, like dreams, contrariwise. A home correspondent of the *Bombay Gazette* says:—"As a sign of the march of civilization in Scotland, I may also mention that I had the honor of receiving an invitation yesterday (*Sunday*) to a dinner given to Mr. Lowe, by one of the leading men of the place, and at which some half dozen of the principal celebrities of Edinburgh were present. Is not this progress in the capital of Sabbatarian Scotland?

"I hear Sir Alexander Grant, your Director of Public Instruction, has been offered the chair of Moral Philosophy here; and it is not yet certain that he will not accept it."

—General Menabrea, the new Italian minister thus explained to Napoleon III. the advance of the Italian army Romeward: "The September Convention, he said, had never been intended as more than a temporary and provisional measure, intended to give the Pope time to conciliate his subjects by reasonable reforms, and to come to terms with the King of Italy. Italy had not been wanting in efforts to this end. Again and again she had tried to induce the Pope to enter into negotiations with her. But he had always been utterly inexorable, had repelled all her overtures, had often denounced the most necessary laws, and had done nothing at all to satisfy his own subjects. Under these circumstances it was not to be expected that the enthusiasm for a new Roman expedition should not rapidly grow. The intention of the Convention moreover was to place the Roman Government in precisely the same position as any other independent powers, guaranteed from all *attack* by more powerful neighbouring powers. The spirit of the Convention had not, however, in this respect been truly observed. (Here General Menabrea alludes to the notorious appointment of French officers to the command of the Antibes legion, and the declaration of one of them that that legion was but "the advanced guard" of the French army,—a declaration which naturally enough produced a profoundly hostile feeling in Italy when it was thought that France was showing bad faith)."

—Dr. Arnott reported to Government that the Punderpoor Fair, which took place on the 8th instant, was reported to have passed off most satisfactorily without any sign of cholera.

—Mr. H. Porter, Preventive Officer, was drowned in the harbour on Monday, by the capsizing of a canoe. The *Gazette* say: "It appears that the boats supplied for the use of preventive officers are merely small canoes and quite unfit for the purpose particularly during the monsoon; and it is a wonder that more accidents of this kind do not happen."

—The verdict of the Coroner's Jury in the case of the parties killed by the Girgaum explosion, is as follows: "That the explosion was caused by the inferior quality of the iron, and that there is no evidence to show that it took place from any carelessness or neglect on the part of the engineer. That both the maker and the purchaser of this boiler are to blame, the former for his misrepresenting the construction, the latter for not satisfying himself that the boiler was as specified.

"The Jury would also recommend that the attention of the Government be drawn to the necessity for the appointment of an inspector of machinery on shore."

—*Times of India*; Suez: "The traffic through the Suez Canal increases daily; and now the P. and O. Company and the Messageries Imperiales have given orders to have four thousand tons of coal apiece brought through at once. All the coal required by these companies (and those who know anything of Steam Navigation Companies know what an amount of traffic that implies) will, it is believed, be brought by this route. The Canal Company convey cotton and Manchester goods at the rate of £1 per ton, while the railway charges exactly double that sum"

—The passengers by the *Rangoon* presented an address to Dr. Macleod.

—*Times of India*: "Considerable curiosity was excited on board the *Rangoon* by a passenger who gave out that he held the appointment of military commissioner in Abyssinia to the War Office, and that he was proceeding thither for the purpose of entering upon his duties. He also stated, not very consistently however, that his first efforts would be made in the endeavour to obtain, by personal mediation with Theodore, the release of the prisoners; and if those efforts failed, to raise an auxiliary force of 3,000 men, for the purpose of creating diversions in aid of the invading force. The name of the individual referred to is Major H. A. Leveson, who is not an unknown person, for he has written two works upon his exploring expeditions in different parts of the world; and in a letter to Lord Stanley, which appears in the last Blue Book on Abyssinia, he signs himself, "late Colonial Secretary, Lagos, West Coast of Africa.

"When the *Rangoon* arrived at Jub-le-teer, an island in the Red Sea off Massowah, the *Coromandel* was found awaiting mails by the *Rangoon* and also the arrival of Major Leveson, to which vessel he was transferred. He gave all to understand that he goes unaccompanied except by servants; and the bearing and talk of the man certainly go far to produce the conviction that he is equal to the mission—whatever it may be—which he has in hand."

—The *Englishman*:—"The Viceroy has called upon all Native princes to submit an explanation, showing what punishments are inflicted on witches in their various states. This measure has been taken in consequence of the cruelty inflicted upon twelve reputed witches, at a place called Goozerat, in the Cashmere territories. These unfortunates were last year sentenced, on suspicion of dealing in magic, to have their tongues slit. The common punishments in native states for this offence appear to be the slitting of noses and tongues and the amputation of ears."

—*Times of India*: "The *Rast Gofter*, while noticing the death of Mr. Goculdass Tezpall, the late Bhattia merchant of Bombay, publishes a long list of donations bequeathed by him in his last will for several charitable purpose. The sum total of his death-bed charities amounts to more than ten lacks of rupees, and the greater part of this amount is intended for educational charities. Mr. Goculdass inherited from his deceased father the comparatively small sum of about four lacs, which sum he converted to such profitable use that his wealth was augmented up to fifty lacs, and at the time of his death he has left behind him thirty lacs, one-third of which sum he has directed to be devoted in charity. This is a distinct *proof of the aversion the late lamented* Bhattia merchant had for the Maharajas; for, says the *Rast Gofter*, had any other Bhattia possessed of so much wealth died without having any male issue, his wealth would have surely gone to fill up the coffers of these notorious priests and their temples. But Mr. Goculdass being much opposed to them, and being inclined towards the cause of educating his countrymen, this priestly sect of the Maharajas has been justly deprived of an enormous gain".

Rs. 150,000 are bequeathed for a hospital on the Esplande, 35,000 for a temple to "Luckmi Narayan" in Bombay; 30,000 for two temples in Cutch; 155,000 for poor Bhattias in Bombay; to servants Rs. 45,000; to relatives Rs. 35,000; and about five laks to Schools."

—Yesterday, at the Dockyard, "a number of natives were engaged in emptying a cask containing about 30 gallons of turpentine, into a tank. As the tank was some nine or ten feet high, the cask was raised to the top by means of a pulley. This had been done, and a man was pouring in the oil, when it is supposed that a light must have been held too close to the oil, as suddenly there was a frightful explosion, and all the men standing near were deluged with the burning liquid. One poor fellow was killed on the spot and he was the most fortunate, for the agony of the others, whose charred blackened flesh was in some places almost stripped from them, was intense." Four others have since died.

THURSDAY,—November 28

—There have been half a dozen fires within a few days, generally doing little damage.

—*Times*; Naples: "The agitation and enthusiasm of the Neapolitans, so far from diminishing increase from day to day, so that I am reminded of the scenes which took place in our streets when the Bourbons still tyranized over the people. On Tuesday this agitation rose to its culminating point, yet unmarked by violence; indeed, the demonstration which took place that day was imposing for its numbers, its respectability, and its dignified bearing. It is calculated that full 10,000 persons, representing the best part of the population, assembled in the Lago Maccatello—that large piazza at the head of the Toledo, where in 1848 I witnessed a far different scene, the exodus of the Jesuits—and marched down the Toledo to protest against the temporal power of the Pope."

—*London Review*: "In literature Dr. Macleod has attained great eminence. All his works are

admired, and many of them have obtained great repution. One now before us, 'The Earnest Student,' has already run through eleven editions, and it is expected another will shortly be required. This interesting work is the biography of the late John Mackintosh, a gentleman educated for the ministry of the Free Church of Scotland. 'The Earnest Student' is now justly admitted to be one of the best literary productions of its class that has been produced in Scotland in the present day. It may also be mentioned that the profits of the publication, which are very considerable, are handed over to the Mission Society of the Free Kirk of Scotland. The principal other works written by Dr. Norman Macleod are "The Home School," "Deborah," "Parish Papers," "Eastward," "Reminiscences of a Highland Parish," "The Starling," and "Wee Davy." Dr. Macleod is also the editor of the well-known publication *Good Words*, a magazine that before it had been established five years, had obtained an enormous circulation.

—H. M.'s 46th are to relieve the 4th in Bombay. The Steamers *Queen* and *England* are to convey the latter to Annesley Bay.

—T. in his last letter in the *Friend of India* lauds Stuttgardt Champagne. We always thought there was a little champagne in T.'s *style*, some may admire it; but it is not safe.

FRIDAY,—NOVEMBER 22.

—*Times of India*. "We understand that Government has issued orders to the Pay Department to make advances of four months' pay and allowances (except staff allowances) to all officers, and two months' pay to all privates, clerks, and native doctors in the Bengal presidency, under orders for Abyssina."

—Some idea of the immense difficulty and labor involved in fitting out the transports may be gathered from the fact that nine of the vessels taken up for the conveyance of horses and mules (from Bombay to Massowah), will require collectively some 345,000 gallons of water.

—Deaths last week, 267.

—Cassidy, the soldier charged with shooting a Native, though convicted has not yet been sentenced.

—*Bombay Gazette*; "The telegram from Cairo states "It is reported that Gobazye has captured Magdala." There are two rebels of that name, one hailing from the country lying to the North and North East of Gondar, which city he invaded a year ago, and he other from Lasta of which he is hereditary chief, and from Tigre over which in the course of his rebellion against Theodorus he had established his sway. The last mail brings us an important fact, to which at the moment, we did not give that weight it was entitled to, but the telegraphic news now received brings it into due prominence. It is that this Gobazye who had seized the reins of Government in Tigre is fairly ousted from his province by a new rebel, named Kassu, who rose against him in April last. This new upstart was formerly in the service of the chief but seems to have formed a combination among the subordinate rebels of the provinces and attempted to set himself up as a King or Chief on his own account. The last mail's intelligence shews that he has succeeded, but what has become of the chief (Waagshum Gobazye) we are not informed. It is not possible that, with his own difficulties on hand, he could have marched down upon Magdala to attack that stronghold of Theodorus, and we infer that the Gobazye who has deprived Theodorus of his principal fort, is the same Gobazye who has been hanging on the flank and rear of the King's position for the last twelve months—the invader of Gondar. The prisoners' accounts of him declare him to be a man not too highly distinguished for courage, but he seems to be making his way in the heart of Abyssinia. The prisoners therefore have entered upon a new chapter in their eventful history, whether it will be for weal or woe, a few weeks will determine.

"The last mail also brings us information that Kassu, the new chief of Tigre, has compelled or induced Hailo, Theodore's Governor in Hamozyen, the only province in the northeast of Abyssinia which remained faithful to the Emperor, to submit to him.

—The *Bombay Gazette* hears that Col. Anderson has been confirmed as Political Agent during the war.

TELEGRAPHIC NEWS.

London, Nov. 19th.—The French Legislative Chamber was opened to-day, the Emperor's speech being very pacific.

He declares it necessary to accept frankly the changes in Germany, and while the interests and dignity of the French nation are not threatened, he will not interfere with the internal transformation

The recent visits of the sovereigns of Europe to the International Exhibition at Paris had, he said, made a deep impression and destroyed for ever past prejudices. Nevertheless, these pledges for future concord will not allow the nation to dispense with the improvement of its military institutions.

The existing Army Bill, continued the Emperor, is too obsolete, and will be modified, the object being a reduction of its effective force in times of peace and an increase during war.

In explaining the expedition to Rome, he disclaimed any hostility to the unity and independence of Italy. Calm was almost entirely restored and a proximate time for the withdrawal of the French troops from Papal territory might be calculated.

The September convention, he said, still existed, and would continue binding until replaced by a new International Act. The relations between Italy and the Pope interested all Europe, consequently the Conference he had proposed would prevent fresh complications.

Concerning the pacification of Crete, the Emperor said that although some difference of opinion existed, all were agreed on the principal point, viz. the maintenance in its integrity of the Ottoman Empire, and the amelioration of the condition of the Christian population of Crete.

The good understanding existing with all the Powers, the Emperor said, will cause the uneasiness prevailing in Europe to disappear.

The chief business of the Session was for the examination of contemplated reforms, and while developing liberal institutions must maintain the fundamental laws of the Empire.

The Emperor concluded by saying that he will firmly hold the power confered upon him, and take courage for the future.

21st.—Extraordinary precautions are being taken in Manchester to prevent a disturbance of the peace at the approaching execution of the Fenian murderers recently condemned to death. Two thousand special constables have been sworn in for the occasion.

The Italian and German press applaud Napoleon's speech.

Both Houses of Parliament have agreed to the address to the Crown. The necessity for the Abyssinian expedition was generally admitted.

Lord Stanley thought that the Conference on the Roman question, proposed by the Emperor of the French, would be fruitless, unless some plan were proposed beforehand.

The new contract for the Overland Mail comprises the despatch of a weekly mail to Bombay, leaving London every Friday. [The mail for London will also as a matter of course, leave Bombay on a fixed day of the week.—ED. *T. of I.*

The Bombay mail of October 21st was delivered in London to-day.

The Calcutta mail arrived at Suez on the 17th.

22nd.—The Steam transports *Serapis* and *Crocodile* have arrived at Portsmouth from Alexandria

The Fenian, Shore, who was under sentence of death, has been reprieved, and a demonstration made with a view to obtaining a respite for the others.

The Consul at Zanzibar reports hopeful news of Dr. Livingstone. [The details of this news regarding Dr. Livingstone have already been published.—ED. *T. of I.*

27th.—News has been received from Zoulla to the 19th.—Over one hundred villages, including Halai, have tendered their services to the British troops. —The Gallas tribe has joined Gobeze, the principal of the rebel chiefs, who is reported to have captured Magdalla.

[We believe that other telegrams have been received in Bombay to the same effect, although differently worded. The villages referred to are reported to have expressed a desire to be friendly to the British, and to be protected by them; while the reported capture of Magdalla was spoken of as requiring confirmation.—ED. *Times of India*.

THE ENGLISH-SPEAKING NATIVE AND DEISTS OF INDIA.

INTRODUCTION.

Twenty years ago Lord Macaulay complained of the want of English interest in India, and declared that in spite of the closeness of our connexion with that country, and the claims of its Oriental civilisation and varied riches, it was a subject very little understood by the mass of most readers. Since his day India has grown and changed with amazing rapidity, and a variety of events—political, natural, educational, and religious,—have called aloud to England for the manifestation of that interest which a mother country should have in her adopted doughter. The massacre of the great Rebellion burnt the name of India upon all hearts, and made it for a time the expression of our indignation and our fears; but the famine and pestilence which followed them destroying neary a million of Hindus, purified while they strengthened memory—stirring the hearts and drawing out the helping hands of English Christians. Missions and other instruments of philanthropy during the last twelve years have received a mighty impulse, being alternately the effect and the cause of a daily increasing zeal and love; while the breaking up of old monopoly, and the call to the intellect and energy of all British subjects in the army and civil and merchant services, have drawn a member or a friend of nearly every English family into the wide new field as a means of communication between Britain and her Eastern Colonies. The practical distance too, between Europe and Asia has been so shortened that all difficulties of the traveller, except those of expense, are wellnigh removed, for the fifteen thousand miles and weary months at sea have given place to eight thousand miles, accomplished in six weeks, with the luxuries of a coasting voyage, and the comfort and punctuality of first-class steamers. And it is probable, that within the next twelve months, when the railway from Mirzapore to Nagpore is complete and the British Postoffice has established the mail route by Brindisi and Alexandria, the six weeks' journey to Calcutta will be reduced to three.

But notwithstanding all these things done and being done, there is yet too much ground for the old complaint. From some cause or another the great part of educated English Christains do not care about, and do not know the present condition of India. Especially they do not know the great intellectual upper class of native society which is breaking down the mainstay of Hinduism, and substituting for the caste of Brahminism the more reasonable European caste of personal parts and merit.

The object of this present narrative is to bring this class before that part of the Christian public at home which it may be able to reach, in the hope that a greater interest in the modern Deists of India may express itself in the personal Evangelistic labours of some men among them who are especially fitted for the task.

To speak justly of present India without a word about the India of the past, the writer feels to be impossible. But the alternative seems to be to speak imperfectly or not to speak at all; and he has chosen the former. The history of India was indeed studied with the political events and private enterprise which have principally produced the present phase of native society; but becoming aware that a historical introduction, however important and however concisely written, would be very likely to prove a millstone about this little book's neck, the writter has determined to sacrifice the millstone rather than the narrative, and so the introduction, already written, has been abandoned.

To the few readers who appreciate our subject this explanation must apologise for the defects of which no one is more conscious than the writer.

A few words then must suffice to introduce the following narrative:—There are at the present day scattered over the whole of India tens of thousands of pure Hindus who speak the English language, read English literature, and affect English customs so thoroughly that, although they have never left the shores of their own country, they would be almost as much at home in London as in Calcutta. They live as private gentlemen, or fill Government offices, or compete with Western merchants, with courtesy and ability and success which would satisfy us in our own countrymen. As to religion, they are for the most part Deists, having cast aside the frivolities and manifested lies of Brahminism, but retaining the dislike of the natural heart to the spiritual religion of Jesus.

The means which have produced this class have been partly our politics, partly our Gospel preaching, but chiefly education.

The history of the Sepoy army and Lord Dalhousie's laws of Settlement and Resumption, would tell us a good deal about them in a negative sort of way; for it was the closing of honourable employment to native gentlemen, the ruin of the hereditary Talookhdars or rent collectors of the soil, and the sudden expul-

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

sion of all from their paternal estates who could not produce their title deeds, that destroyed the native aristocracy, and presented to all who were conscious of power or ambition the alternative of discovering som new way to distinction or remaining on the dead level to which the policy of England had reduced their countrymen. From the shame and misfortune of the latter condition the intellectually upper class of India has escaped into the field of honourable enterprise opened by liberal education. Through the agony of a history of successive tyrannies and deepening degradation through the crimes and mistakes of the nation last entrusted with her fate; through the hindrances of her enemies, and the help and hindrance of her wise and foolish friends, India has struggled on, under the guiding hand of God, to a state of mental light and culture, and so of earthly happiness, superior to any that she has attained before.

Whether in this state she is more ready to receive the Gospel, and so nearer to the happiness which is not of this world, or whether she has only increased her light to increase her condemnation, is one of the most perplexing questions of the day to those who study the national providences of God and the working of truth on the human soul.

Since Bengal, as it is concentrated in the capital, presents the results of the modera national movement in a way which no other part of India does, its history, society, and leading men claiming, by their salient points and marked features a very special notice, we shall reserve our principal details until the course of our narrative brings us to Calcutta. There is the Brahmo-Somaj, and there the few men who, deservedly or undeservedly, have obtained an attentive hearing and drawn an interest around their thoughts and actions not not only in India but in England to

It was the privilege of the writer to meet some of these men, and to preach the Gospel of Jesus Christ among them and their followers, giving them every opportunity of replying to his statements and arguments. But for the first seven weeks of his evangelistic tour the work lay among the humbler natives of Madras, and the account of its direction and results amongst them will occupy the whole of the first part of the narrative.

While English has greatly spread amongst the Hindus of all the Presidencies, and has become the principal means to wealth and respectability, the style of English, and the class by which we find it principally spoken, are by no means the same throughout the country. In Bengal, as we have remarked, the English-speaking men are practically the highest class, a philosophical turn of mind, as well as their mercantile or literary occupations, requiring and developing a knowledge of the master language such as the high schools and colleges alone can give. Throughout the whole of the north and northwest the Government offices and other responsible situations are held for the most part by Bengalees, and even in the country villages and stations in the jungle, the writer has more than once been startled by the hearty English salutation and unembarrassed flow of language of an educated Hindu.

In Madras the case is different. At first one would think it the largest field for an English evangelist. One hears English spoken on all sides. There is no necessity to learn a word of Tamil, for your servant can talk in your language much better than six months' study will enable you to talk in his. In Calcutta you cannot take a step without Hindustani. Men who have been for years in the service of an English master will not betray acquaintance with a word from Europe: they fear to be taken for "Madrassies," which is something like being taken for rogues. Thus, while English in Calcutta is spoken by the highest class, in Madras it is spoken by the lowest as well, and this lowest class makes up the principal part of the audience which will attend to an English lecturer. From this circumstance, remembering that the knowledge of servants is picked up from any quarter by the ear, with a help from schools much inferior to the select institutions of the capital, our readers will perceive that while the most varied audiences may be obtained in Madras, for a generally appreciative audience they must look to Calcutta. Bombay seems to occupy a midle place between these extremes. It conveyed to the writer the impression of being the great practical middle class town of India; and while it is not characterised by the taste for theological speculation and acquaintance with abstruse English authors which we find among the leaders of the Brahmo-Somaj, perhaps its general command of our language, and the intelligent hearing which it will give to one who is able to attract a Hindu audience at all, are fully equal to the corresponding features of the more famous reformers of Calcutta

The perfect command of English which many of the natives of India have acquired has excited the astonishment of those who have never, by years of study, been able to speak fluently in French or German; and consequently, among those who know the latest facts in India's social history without knowing fully the causes which produced them, there is an inclination to overestimate the accomplishments and the talents of the Hindu. Perhaps the estimate may be corrected by the statement of a single fact—Many of the educated men of India have been trained by the medium of English from their childhood, and have acquired its use *at the expense of their mother tongue.*

While the writer of this narrative was in Calcutta a distinguished man was selected on a special occasion to deliver an address in Bengalee to his countrymen, and when one of his audience was asked afterwards how he liked the speaker, he replied that "he was *not well up in Bengalee.*" On another occasion one of the judges of the High Court complained that he frequently found his educated native clerks unable to translate a quotation from one of their own authors.

Yet whatever be the just estimate of the native mind, it cannot be questioned by any that the attainments and the talents of modern India are very considerable: and whether, with their negative deism and pride of education, they are more or less hopeful than the apathetic and ignorant mass of idolaters who make up the bulk of the population, they are at least many steps nearer than the latter to the means sent out by the Gospel land of the West.

"Faith cometh by hearing, and hearing by the Word of God," and therefore it is no small part of the work done when we are able to reach by the living voice—God's chosen instrument—those who are strangers either in mind or heart to the faith of Jesus. If this be the case we would press the question upon the Church in Britain—Has enough special thought and prayer been given, has enough special effort been made, on behalf of this interesting class of men so strangely brought within our reach? Are there not some possessed of means either in money or in faith, and to whom God has given leisure that they might consecrate it to his service, who might spend three months among the Deists of India, and confirm the testimony to those unsettled and unsatisfied hearts that "being justified by faith we have peace with God through our Lord Jesus Christ?"

PASSENGER ARRIVED.

Per P. and O. Co.'s Str. *Rangoon* Nov. 26th: *From Marseilles.*—Rev. Dr. McLeod, Rev. Dr. Watson, Col. W. Leckie, Col. G. A. Leckie, Major and Mrs. Munro, Major Thomas, Dr. and Miss Thom, Major and Mrs. Elphinstone and infant, Dr. Birdwood, Mrs Marriott, Mrs Tapp, Rev. J. Laing, Col. Fuller, Mr. Robertson, Lieut. Col. Champion, Capt. Phelps, Rev. J. Sheldon, Mr. Mull, Major Champain, Mr. and Mrs. McCulloch, Mr. and Mrs. Lynch, Major and Mrs. Berthon and 3 children, Mrs. Souter and two infants, Miss Cameron, Mr. and Mrs. Best, Mr. and Mrs. Edwardes, Mr. and Mrs. Hare, Mrs. Thomas, Mr. Campbell, Mr. Leathes, Lieutenant Lockhart, Mrs. Ball, Mr. Keir, Mr. H. B. Hallen, Mrs. Saunderson, Mr. C. T. Turner, Mr. McMinn, Mr. Kinnaird, Mr. Richmond, Mr. Reid, Mr. Johnstone, Mr Moodie, Mr. Huddart, Mr. R. Brown, Mr. Oliphant, Mr. Pallonjee, Mr. T. Stevenson, Mr. C. Sharp, Mr. E. Brown, Mr. J. Dillings, Mr. J. Rogers, Mr. T. Moore, Mr. Odevaine, Mr. Liantier.

From Southampton.—Col. and Mrs. Newmarch, Lieut. Col. and Mrs. Fuller, Lieut-Col. and Mrs. Williams, Mrs. Major Hill, Miss Mary Walker, Mrs. Taylor, Mrs Walton and 2 children, Lieut. and Mrs. Hallet, Capt. and Mrs. Bayley, Capt. Preston, Mrs. Shaw and infant, Mrs. Ireland and 2 daughters, Mr. and Mr. Howden, Mrs. Bateman and child, Miss Kennedy, Miss Slater, Mrs. Jacobs and child, Mrs. O'Kearny, Mr. Porteous, Mr. Noble, Mr. C. Palmer, Mr. Bodger, Mr. Long, Mr. Clouston, Mr. Jackson, Mr Bradburne, Mr. Stanford, Mr. Richardson.

From Suez.—Mr. W. Paris.—*From Gibraltar.*—Capt. deMello, Mr. and Mrs. Noronha.—*From Aden.*—Mr. Shand, Mr. and Mrs. Johnson, Mr. E. Muncherjee, Mr. Khamias Abdulla.

PASSENGERS SAILED.

Per P. and O Co.'s steamer *Carnatic* Nov. 29th:

For Aden.—Rustomjee Sorabjee and N. M. S. Dinbie and 2 children.

For Suez.—Mr. T. H. Thornton, Mr. G. D. Turnbull, Lieutenant J. S. Lance, Colonel Davidson, Lieutenant M. C. Smith.

For Southampton.—Mrs. Stratton, and 2 children and 2 infants and European Servant, Mrs. C. Weir, Mrs. Barnett, Mrs. Barrows, child and 2 infants, Mrs. Gaye, Mrs. Fletcher, Miss Christie, Mr. Edward Wethy, Mr. John Holland, Mrs. Mathew and 2 infants, Mr. Williams, son and daughter, Mr. Rogers, Mrs. C. Joynt and 2 children.

For Marseilles.—Mrs Bromley, Mrs. Davidson, 3 children, infant and 2 European Servants, Mr. T. H. Morris, Mr. F. L. Brown, Mrs. Tanner, Mr. and Mrs. Iggulden and child, Mr. and Mrs. Parkins, Captain J. S. Joyner.

DOMESTIC OCCURRENCES.

BIRTHS.

McKENZIE—At 285, Middle Colaba, Mrs. R. McKenzie, of a daughter.

YOUNG—At Sitabuldi, Nagpore, November 26th, the wife of W. Young, Esq., Missionary Teacher, of a son.

MARRIAGE.

BUTCHER—KENNEDY—November 24th, at the Free Church of Scotland, by the Rev. D. C. Boyd, M.A., brother-in-law of the bridegroom, Louis Holt Butcher, Esq., C. E., to Agnes Young, daughter of Thomas Kennedy, Esq., Glasgow.

DEATHS.

STUBBS—November 25th, at Ellichpoor, Elizabeth Ella, the wife of Lieut-Colonel James Stubbs, Officiating Commissioner East Berar.

FISK—At Bellasis Junction Road, Bombay, of consumption, after a lingering illness of eleven months, Sarah, the dearly beloved wife of Mr. H. C. Fisk.

Advertisements.

BOMBAY TRACT AND BOOK SOCIETY.

Just received:	Rs.	As.
The Scripture Pocket Book for 1868.	1	2
The Young People's do. do.	0	13½
The English-Speaking Natives and Deists of India, by James F. B. Tinling, B.A.	0	4
Wade's Selected Anthems, full vocal score, with accompaniment	2	8
The Book by the Way (Text and Prayer for every day in the year.)	1	2
The Peacock Butterfly	0	9
The Plant of Grace, Rev. Charles Stanford...	0	8
Our Lads, their Ups and Downs	0	4½

Depository, Verge of the Esplanade.

HOUSES AT MAHABALESHWAR.

MR. PAUL MYATT, House Agent at Mahableshwar, has fifty houses to let at from Rs. 20 to Rs. 100 per month and upwards, for the cold season.

The Cold Season is considered to reckon from 15 of October to the end February, and the Hot Season from the 1st March to the 1st of June. The most pleasant, genial, and temperate is the Cold Season when Mahabaleshwar should be visited, and at which period it resembles an European spring, and is most delightful, as the air is clear, and bracing, and the few Visitors who do then come always get Houses very cheap, to hire, either by the month, or for the season. Apply to Mr. Myatt, as above.

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Terms of Advertising: For 8 lines and under Rs. 2; repetition, Rs. 1; for 20 lines and under Rs. 4; repetition, Rs. 2; for 50 lines and under Rs. 7; repetition, Rs. 3½.

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